

Via Pacis

The voice of the Des Moines Catholic Worker Community

June, 2011

Volume 35, No. 2

It's Our Party, And We'll Feed the Poor If We Want To

by David Goodner

I am among you as one who serves—Luke 22:27

When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and 'sinners'?" - Matthew 9:11

You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit—1 Thessalonians 1:6

Follow my example, as I follow the example of Christ—1 Corinthians 11:1

The Des Moines Catholic Worker community's 35th Anniversary Celebration will be held the weekend of September 31-October 2, 2011, and we're planning to throw a party scandalous enough to make even that notorious "glutton and drunkard" Jesus of Nazareth proud.

We'll kickoff our 35th anniversary weekend celebration at 7:30pm on Friday, September 30, at the Trinity United Methodist Church. Martha Hennessey, the granddaughter of Dorothy Day, will deliver a keynote speech titled *A Third Generation Perspective on the Past, Present, and Future of the Catholic Worker Movement*.

On Saturday, October 1, at 9am, at the Bishop Maurice Dingman House, longtime friend of the community, Father Dave Polish, will celebrate mass.

We'll have a picnic from noon-4pm, followed by a naming ceremony at the Lazarus House, which will be rechristened the Rachel Corrie House. At least one member of Rachel's family is expected to participate in

the house renaming ceremony.

Rachel Corrie was "crucified" on March 16, 2003, after she was run over by an Israeli bulldozer while trying to prevent a Palestinian home from being demolished inside the Rafah refugee camp in the Gaza Strip.

Rachel Corrie is a hero, a prophet, and a martyr, and the Des Moines Catholic Worker community is blessed and humbled to honor her work and her sacrifice by renaming one of our homes the Rachel Corrie House.

Just as God exalted Jesus of Nazareth, so too will we exalt Rachel Corrie.

After the naming ceremony at 4pm on Saturday, October 1, we'll throw a block party, possibly with a live band.

This issue of the Via Pacis serves as an official invitation to the larger Des Moines Catholic Worker community to join us September 30-October 2, so that we may also honor you, for all the generous support that has made all of our work the last 35 years possible. Thank you for all that you do for us.

Our 35th anniversary couldn't come at a better or a more exciting time. We currently have 17 interns and community members living with us, and more prospective members call us nearly everyday.

Bringing in more community members is part of our strategic plan to build an even more resilient resistance community. We have long had a solid foundation that has made it through the tests of time, and all praise is due to all

the founders, live-in members, and volunteers whose work has allowed us to serve the Riverbend neighborhood for so many years.

It is also right to give thanks and praise to God for blessing our work.

We're still running the drop-in center and house of hospitality five days a week, up from four the last couple of years. We're open 3-7pm every Tuesday, Thursday, Friday, and Sunday; and we're open 12-4pm on Saturday.

The Free Food Store and Pantry Giveaway is still happening every Saturday morning at 10am at Trinity United Methodist, and so is our weekly peace vigil every Thursday from 11am-1pm in Nollen Plaza.

We run a bible study at 7pm every Monday at the Philip Berrigan House, and a rotating mass/prayer service/roundtable every Friday at 7:30pm.

Our experiments in urban farming and community gardening are also blossoming like a sunflower in a summer prairie.

We have 25 backyard chickens, a basement worm farm, and more than 1/4 acre planted with potatoes, corn, beans, squash, and melons. All of our yards are planted with lettuce, kale, radishes, tomatoes, peppers, and more. We're methodically getting rid of our grass lawns, and moving into "edible landscaping".

We're also making moves to purchase some vacant properties around Riverbend, with the ultimate, if lofty, goal of someday producing enough food inside the city to feed all of our guests.

Many of our community members have been engaged in some serious nonviolent popular resistance too; organizing actions and racking up arrests from London to Washington DC to Kansas City.

It's one more reason why we're so excited to have so many live-in community members—even if half of our crew is locked up behind the fence, we'll still have more than enough support to continue operating our mission without having to cut back on the scope of our work.

Now that the age of "austerity" has hit the U.S.; it's more important than ever that we do our part to serve the poor, grow our own food, and rebuild a nonviolent popular resistance movement powerful enough to take on corporate power and win.

Together, we can do it!

NEEDS LIST:

We desperately need cash money, in-kind donations of parts and supplies, and volunteer labor for the following items:

- Siding for the Viola Liuzzo house;
- Labor to install an already-purchased metal shingles on the Lazarus/soon-to-be Rachel Corrie House;
- Installing a fire escape at the Lazarus/soon-to-be Rachel Corrie House;
- Handicap accessibility at the Bishop Dingman House;
- A new community computer and software;
- A new community van or other large vehicle;
- Straw, mulch, and manure for our gardens;
- Repainting the Bishop Dingman House.



Martha Hennessy and Carla Dawson at the 2006 National Catholic Worker Gathering in Panora, Iowa.

via pacis

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Unless noted (or we goofed), all photos and art are produced by the Des Moines Catholic Worker community.

The Des Moines Catholic Worker Community

The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition. We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower or just a cup of coffee and conversation. We also engage in activities that advocate social justice.

Becoming a Des Moines Catholic Worker

We are open to new community members. For information about joining our mission, contact our community at 515.243.0765 or email dmccatholicworker@gmail.com

Mailing Address

PO Box 4551
Des Moines IA 50305

Bishop Dingman House (Drop-in Center and Business Phone)
1310 7th St.

Des Moines, IA 50314
515-243-0765

Live-in community members: Ed Bloomer, Ed Fallon, Ben Lempka, Megan Felt and David Goodner

Phil Berrigan House

713 Indiana Ave.
Des Moines, IA 50314
515-282-4781

Live-in community member: Frank Cordaro,
frank.cordaro@gmail.com

Live-in residents: Bob Cook and Caylan Cordaro

Viola Liuzzo House

1301 8th St.
Des Moines, IA 50314
515-401-4197

Live-in community members: Renee Espeland, Dan Hughes, Frankie Hughes, Reetzi Hughes and Norman Searah

Lazarus House

1317 8th St.
Des Moines, IA 50314
515-326-4832

Live-in community members: Greg and Elizabeth Schmick

Weekly Lectionary Bible Study

Mondays, 7pm. Berrigan House
Call to confirm.

Weekly Mass or Spiritual Renewal Service

Fridays, 7:30pm, Dingman House
Last Friday of the month is a Community Round Table
All are welcome!

The Chiapas Project

Chiapas, Mexico
Richard Flamer
flamerrichard@hotmail.com



As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.

-Dorothy Day

A National CW Gathering is being held in Las Vegas, Nevada, Oct. 7-9, 2011.

There will be major talks, round table discussions, liturgies, social gatherings, good food, singing and dancing, and direct actions.

The Las Vegas CW is the host community. Come one, come all.... If you are planning on attending this gathering please give the folks in Las Vegas a heads up.

For more info contact:
Las Vegas Catholic Worker
500 W. Van Buren Ave.,
Las Vegas, NV 89106,
[\(702\) 647-0728](tel:(702)647-0728), mail@lvcw.org,
Gary's cell: [\(702\) 327-0940](tel:(702)327-0940)

The Omaha and Des Moines Catholic Workers invite you to join us for our annual 3 1/2 day Aug 6-9 "shake and bake" vigil at the gates of Offutt Air Force Base, in Bellevue, NE. home of the Strategic Nuclear (STRATCOM) and the US Military Space Commands.

Come stand, pray and do penance with us. Share with us our hope for peace as we commemorate the Anniversary of the USA atomic bombing of Hiroshima and Nagasaki, Japan on Aug 6 and 9, 1945. Contemplate with us the work and mission Offutt AFB's god-awful Commands, the challenges they pose to all life on our planet and the demonic claim they hold on the soul and spirit of our nation.

Overnight hospitality is available upon request starting Friday evening Aug 5th. Call and let us know you are coming. Expect floor space in the basement of St John's Church - Creighton Uni., so bring your own bed roll. If you need a bed, you really need to contact us to insure we find one for you. Evening programs to be announced.

Everyone is welcome, especially those in the Omaha area! Come for an hour or for the whole three days.

Contact People for more info:
Jerry Ebner, Omaha CW
1104 N. 24th St. Omaha, Nebraska USA 68102
www.no-nukes.org/cwomaha

Email: cwomaha@gmail.com
[\(402\) 502- 5887](tel:(402)502-5887)

Frank Cordaro, Phil Berrigan CW House
713 Indiana Avenue, Des Moines, IA 50314
frank.cordaro@gmail.com
[\(515\) 490-2490](tel:(515)490-2490)

35 th Anniversary Party at the Des Moines Catholic Worker

Friday Night:
7:30pm, Trinity United Methodist Church, Martha Hennessey, granddaughter of Dorothy Day, will give a keynote speech titled "A Third- Generation Perspective on the Past, Present, and Future of the Catholic Worker Movement".

Saturday:
9am, Dingman House, Catholic Mass with Father Dave Polich.
12-4pm Dingman House, Potluck.
4pm Rachel Corrie House dedication.
Block party, TBA

Summer is Here!

We tend to run out of:

- socks
- underwear
- wash clothes
- deodorant
- onions
- sugar
- assorted teas
- coffee
- umbrellas
- OTC pain meds like Ibuprofen, Tylenol, Aspirin,
- rubbing alcohol
- Band-Aids
- bug spray
- Caladryl
- Benadryl
- sun screen

Des Moines CW: Prayer Service Schedule,

Fridays at 7:30 pm

July

- 1st- tba
- 8th - Centering Prayer
- 15th - Catholic Mass with Father Ed Pfeffer
- 22nd - Catholic Mass
- 29th - no roundtable

August

- 5th- Greek Orthodox Eucharist led by Richard Cleaver
- 12th- Centering Prayer
- 19th- Catholic Mass with Father Frank DeCarlo
- 26th- no roundtable

September

- 2nd- Greek Orthodox Eucharist led by Richard Cleaver
- 9th- Centering Prayer
- 16th- no service
- 23rd- Catholic Mass
- 30th- Roundtable: Martha Hennessy, perspective of a third generation CW

October

- 7th- Greek Orthodox Eucharist led by Richard Cleaver
- 14th- Centering Prayer
- 21st- Catholic Mass
- 28th- Roundtable: Usury led by Renee Espeland

Veterans for Peace starts Des Moines Chapter



(LtoR) Ross Porch, Bill Stansbery, Greg Helle, James Marren, Elliott Adams, Gil Landolt, Ed Bloomer, Randy Horch, Martha Skillman, Andy Duffy, Ed Flaherty, and Dennis Paul. National VFP President Elliott Adams was in Des Moines on May 16 to officially recognize the DM VFP Chapter 163. The ceremony took place at the Vietnam War Memorial on the south side of the Iowa State Capital building. DMCW and US Vet Ed Bloomer was among the Iowa Vets being recognized. The DM VFP Chapter hold their regular monthly meeting at the Berrigan CW House.



Norman's Whereabouts

by Norman Searah

Hello there!

I decided not to go to Kansas City for a meeting. I decided on a trip, and to spend some time on my article. Not in Des Moines but at the Chicago bus station, with time to see some of Chicago, even if it was a little bit of it.

I hate all wars of every part of our past, present and future. I recall I used to make medals of all kinds of wars, things just to learn what war is.

I never got to go to the Vietnam War; I was born when the Korean War came around.

I am named after a Canadian that died in World War II, and I often think of him.

I honor my mother who was born in England and was in the middle of the Battle of Britain. She met my father on his way to the Army Air Force base in England. While her brother served for England. So, my mother's brother served in the English service, while Dad's father served in the United States Army.

When he came home he brought with him the influenza disease that killed him, his wife and others; making my father an orphan. I love my parents.

Right now, we're in wars; besides having other problems with health, money, jobs, food, gas, and housing. Perhaps other problems too.

But we all have one in common. And I feel it is a big one.

We pollute most of our waters around the world, so that most people have to drink bottled water or hope the water they drink is fresh.

Many places like Texas and the East are facing forest fires, with people losing homes.

In the West people are facing droughts, maybe other places too that we don't know about.

Food prices are going up. Sooner or later its going to effect all of us, even the Catholic Worker.

Maybe what we need to do, and get the poor, the homeless, our donors and others to do, is do what a teacher in Detroit Michigan did: grow food and teach his class, which were just kids. Or maybe in different times, like war, people had to grow food. Start growing food like the Victory Garden, like that of Boston or roof top gardens in cities like New York. All you need is a flat roof.

Start car-pooling to work, maybe to shop, to church. Be creative. Learn to ride a bike; gas is going up.

We need to take back our environment.

To me our environment, if you can imagine it, is like a highly advanced Army Navy Air Force, with surprises. And no matter how little damage it's done to an area, it's re-

membered by what it's done.

If I were rich I'd build a home like the hobbits, an earth home. Somewhat like the underground shelters from tornados often found on farms. I'd build one in the center of a small town where people can go.

I used to know someone from Worcester, Massachusetts where I'm from. I'd never heard of tornados before and never heard of one in Massachusetts before, until 1953, I guess it was spring or summer. She and her father were in a truck that was picked up by a tornado and dropped. He came out ok, but she needed a lot of care.

Last year there were about six tornado sightings in New England.

Now this might sound strange. One year, or was it two, that hurricanes went down to Brazil, but one went up the East coast. It went around New York City and Cape Cod; it landed and hit Maine and Canada.

This year we had a lot of flooding, even the Red River that flows North to Canada.

In Davenport Iowa the Mississippi River is still flooded along with other rivers that flooded lands when they went over the levees.

But tornados made worse damage, a lot of people lost their lives and property.

I think that there are more to come.

I am sorry about what happened in Japan with the largest earthquake and tsunami. I was surprised that it measured 9.0 for a tsunami. Besides Japan, it went all over the West Coast of the U.S.

I am sorry for the coal miners that lost their lives. I wonder if the earth is moving under our feet.

I am sorry if they ever build the largest open pit mine in Alaska on all that nice land and fishing ground, the trees and animal life. But who cares? I don't live there. But I should care because maybe the future can use it. Rather than kill a little more to make more room. What will we eat when everything is a city?

We want what is good now. Are we willing to lose what's good for the now and save nothing for the future? Are we willing to continue our wars into the future and take it out into space? And what is God to say? They do not know what they have done.

I pray to God like as if I am talking to him, as if I am talking to a grandparent. I often think of the Devil they same way, as a grandparent; both fighting over us. Sometimes being grumpy with each other, getting in the way and messing up things for the other.

But I do feel like a child at sixty years old.

I find as I get old the toys in the sandbox change; as much as the people do the same along with time.

It's been some time since I've been home. I feel like a child that is a stranger to his own family. I wonder what God and the Devil being grandparents would say. I don't know.

In the sixties I used to call myself a No Nuke, a Jesus freak, a Hippie, and a Hitch-hiker of life.

This weekend some people from the Des Moines Catholic Worker and other Catholic Workers went down to Kansas. That would make Pete Seeger not just happy in his old age, but he would get into a sing-song. And I try to imagine all the people there [Kansas], as much as I imagine what the song would be.

So we thank you, along with old supporters and old protesters, perhaps the person that created the peace movement a long time ago.

May our world find peace before our environment destroys it.

I need to call home to see if I can go home, even if for a short time.

I need to tell my mother that I love her, my father, my brother and sister, and my mother's family.

So I think you from my heart for your time.

Norman Searah

The Body of Christ

by Greg and Elizabeth Schmick

Today is 97 degrees and maybe the humidity is only 70%, but it feels more like 90% to us. Remember, we are transplants from Oregon; we wilt in anything over 80 and shiver in anything less than 40.

The fan turns faithfully, back and forth, back and forth as we sit on the sofa going back and forth, back and forth on what to write, wondering how to give shape and sound to the experience of our last year.

A verse comes to mind. Jesus comes to mind sending word to John sitting in Herod's prison. "Tell John, I bring good news to the poor, the blind see, the lame walk, the prisoners are set free." We think about this verse a lot more now than we ever did before. We fold it into our minds, over and over, letting in layer into our being, below conscious thought, on the brim of every action. Good news to the poor—a soft refrain in a noisy world, a seed searching for some small patch of unspent soil in the human heart.

Perhaps, we think about this verse so much because for the first time in our life, we are seeing this "good news" delivered. In the Riverbend neighborhood of Des Moines, the catholic worker delivers good news to the poor through food, through friendship, through fellowship and through the daily application of the catholic worker aims and means.

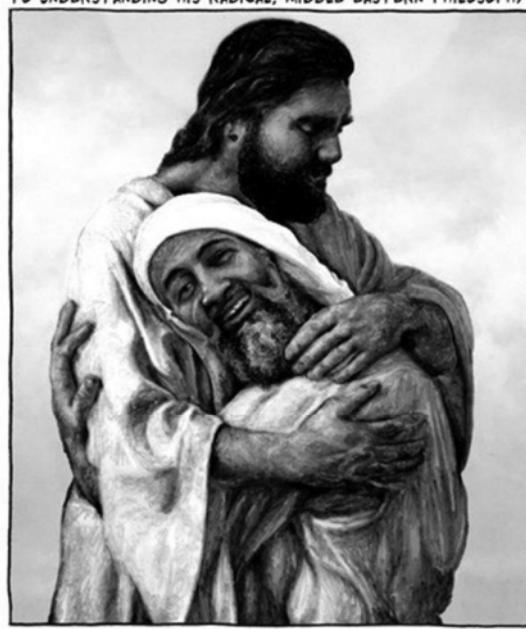
The Aims and Means of the Catholic Worker movement centers itself in the gospel of Christ and inspires us to practice personalism. This idea is really a way of living—a way of living which requires that each person take responsibility for changing conditions and structures that hurt, oppress, or destroy God's children and the creation in which we live. Another way of putting this is doing what Ghandi said "you must be the change you want to see in the world." Living at the DMCW has made it easier for us to take responsibility for changing some of the many unhappy aspects of life in America. It has made it easier for us to "be the change" we want to be. For example, instead of wishing for hunger to end in Des Moines, we take responsibility for ending it: We help open up the Dingman House 5 days a week and serve 2 meals during that open house time.

And since the goal is ending hunger in Des Moines, why would we do anything but give to any and all who come to the door and say they are hungry? Why would we ask about their background...whether they came across a border with papers or without? Why would we ask if they had ever been in jail or ever used

drugs or had a copy of last year's tax return or been on a dehumanizing list? Christ said simply, "I was hungry, and you gave me something to eat." So that is what we strive to do.

Beyond providing "meals," another part of ending hunger in Des Moines, is providing healthy food. In a personalist philosophy this means taking responsibility for how we prepare the

JESUS CHRIST PISSING OFF HIS AMERICAN CONSTITUENCY BY DEMONSTRATING THE NUMBER ONE VALUE ABSOLUTELY CRUCIAL TO UNDERSTANDING HIS RADICAL, MIDDLE EASTERN PHILOSOPHY.



begun to grow more of its food and to dedicate resources (in the form of time, energy, and money) to providing more nutritious meals as we are able. Megan has done so much of this work this year. She has converted much of our landscape into gardens with kale and dill and broccoli and tomatoes. She has even re-purposed some old plastic tubs into planting containers and

where we used to park the van; we now have a potato patch!

Another part of the good news that DMCW brings to the poor is the message of equality. In a nation that constantly judges and categorizes people creating polarization and fear, the DMCW seeks to uncategorize and depolarize by giving people from all walks of life the opportunity to interact with one another at the Dingman House. For example, the

DMCW welcomed us into their community and loved us and gave us the opportunity to share that love with them and all who walk through their doors for open house.

This experience of love and acceptance, reminds us a similar concept from science called "conformational change" which describes one

of the ways enzymes work in the human body. Basically conformational change is the idea that an enzyme/protein in the body can have more than one shape depending on what other molecule it is bound to or interacting with. When the enzyme undergoes a "conformation change" as a result of an interaction, the enzyme also begins to function a bit differently. It may become better at its job in the body or worse at its job or it may even take on an extra job.

In a bigger way, conformational change can be a good metaphor for the personalist interpretation of the gospel. By personally interacting with God and one another, our shape starts to shift. Gradually we become "conformationally changed" and live less for ourselves and more for the welfare of others. The basis of this change in both biochemistry and life is INTERACTION. Just as the enzyme and the molecule must be bound together for the "conformational change" to occur, so humans must be bound together through interaction, community, and love. The more we interact in love and service, the more our spirits change. Fear no longer separates us, categorizes or polarizes us.

Instead Love throws open the door and we work and live together as unique parts of the same body, the Body of Christ.

Peace and Love!
Greg & Elizabeth



Our experimental container potatoes have flashy foliage! Many are three feet tall after being mounded as high as we could in their containers. We hope that their underground growth is just as powerful.



3 month old barred rock pullet that we call Aunt Dot, after Dorothy Day, since she kind of leads the flock by being the first to inspect visitors and whatever food they bring. Out of the fourteen chicks we started with in late march, only one has been disappeared by a neighborhood dog. We look forward to the pullets beginning to lay eggs in a few weeks!

Eliminating toxins in our Home and Drop-in Center

by Megan Felt

"Toxins in U.S. homes now account for 90% of all reported poisonings each year."—Rose Ann Soloway, administrator of the American Association of Poison Control Centers

In conjunction with trying to serve more wholesome, organic, nutrient packed foods, we at the Des Moines Catholic Worker are also trying to lessen our environmental footprint as a community. Right now, that effort is fo-

cused on our everyday household cleaning products, since as a drop-in center, we use a lot of them. This effort to use cleaning products that are less toxic to the environment, goes hand in hand with our effort to promote physical health through better food choices because these products are also very toxic to the human body.

According to Pat Thomas, author of *Cleaning Yourself to Death*, of the 70,000 chemicals found in toiletries

and cleaning products, less than a quarter have undergone complete safety tests. Even hazardous waste items are frequently found in common products like baby lotion and eye drops. One of the most dangerous chemicals found in household products is nitrosamine, a carcinogen used in cured meats, baby lotions and shampoos.

Women who work at home have a 54% higher risk of developing cancer than women who work outside the

home, concluded the American Association of Cancer in a fifteen-year study. Over the past fifty years men have experienced a 50% reduction in sperm count. Many scientists involved in this research believe that these phenomena are a result of a much higher variety and use of household cleaners and personal care products.

For the Des Moines Catholic Worker, as an intended safe space of refuge from drugs and anti-loitering

sentiment, we struggle to take on the task of creating a less toxic environment and lessening our environmental footprint, but also maintain cleanliness for our guests who already endure too much physical stress.

Below is a list of products currently being donated and used, alongside a list of safer products that we would like to use and promote for the future.

Chlorine Bleach

Bleach use has been linked to many respiratory and skin issues, but even more sever is its link to increased rates of breast cancer, reproductive problems in men and learning & behavioral disabilities in children. The U.S./Canadian Commission called for a ban on bleach use in North America back in 2009, which went ignored by the national government and under the radar of most media.

Bleach is very risky to use in home cleaning because it is able to form toxic byproducts such as dioxin, furans and other organochlorines when reacting with other elements.

Non-organic Dish Soap

According to the Center for Science in the Public Interest, dishwashing soaps cause the most chemical poisonings a year. Most non-organic dish soaps contain a fuel ingredient that is also a nervous system depressant similar to Valium. They also often contain diethanolamine, a liver poison, chlorine, central nervous system depressant, and chlorophenylphenol, a toxic metabolic stimulant.

If soap residue is left on dishes, it attaches to food and liquid, and thus is consumed by the dish user. The toxins are also released into the air whenever you wash your dishes. And humans inhale 15 or more pounds of air a day.

Foam Plastic Cups, Plates, 'to go' Containers

Health officials researching for the U.S. list of toxins recently concluded that Styrene, a compound used to make polystyrene found in disposable dishes is a likely carcinogen. Most health officials do say that the amounts leached are small, but overtime they can pose risks.

Some of our meal providers and donors bring in disposable foam dishes and 'to go' containers. Although we appreciate the effort to lessen our workload, we have plenty of sturdy glass dishware and love to wash dishes!

Hydrogen Peroxide

Known to be environmentally benign, hydrogen peroxide is simply water with an extra water molecule (H₂O₂), which breaks down into oxygen and water. It can be used in place of chlorine bleach for most sanitizing and should be diluted down to 3% and used with water. Research has found that hydrogen peroxide is strong enough to kill the salmonella bacteria, but for serious infectious disease such as HIV, there is no current research.

Bio-Pac: Concentrated Dish Liquid

Bio-Pac products were created in response to the overwhelming waste from cleaning product containers. All products are biodegradable and sold in refillable containers made from recycled materials. Products are formulated for the chemically sensitive and allergenic, with completely organic materials. Thus, this product should have little to no health impact on humans, animals or even plants.

Reused Plastic and Glass Containers

Although reused plastic poses some health risks, as the plastic breaks down and leaches various toxins. In comparison with buying new 'to go' containers all the time, using people's old margarine and yogurt containers is much better on the environment and if used fairly new, likely better for human health.

This is a free way to support our ministry, bring in old containers both glass jars and plastic containers. Please make sure that they have lids.

Chernobyl and Fukushima: Nuclear's Final Insults

by John LaForge, Nuke-Watch, an environmental peace and action group, dedicated to the abolition of nuclear power, weapons and continued radioactive waste production.
www.nukewatchinfo.org

The word Chernobyl has come to represent the deadly, terrifying risks posed by nuclear power. Twenty-five years ago Chernobyl Unit 4 ran out of control caused two giant explosions and burned for 40 days, spreading radioactive contamination to every country in the northern hemisphere. "Chernobyl radiation was detected in Minnesota's milk." It still makes wild boar meat in Germany too dangerous to eat. High levels of fallout were measured in Hiroshima, Japan 4,900 miles away.

With radiation spreading everywhere from four wrecked Fukushima reactors in Japan—contaminating water, milk and crops here—we are reminded that nuclear reactors threaten whole-earth contami-

nation. Forbes reports that Fukushima's iodine-131—near the EPA's maximum legal limit—has been found in drinking water in dozens of U.S. cities from California to Massachusetts, from Washington to Alabama. The EPA found cesium – 137 in Idaho, Nevada, Hawaii, Florida, and Utah. How dangerous is it?

The AP's Eric Talmadge quoted an unnamed official March 17th: "In Ibaraki prefecture, just south of Fukushima, officials said radiation levels were about 300 times normal levels...It would take three years of constant exposure to these higher levels to raise a person's risk of cancer." This contradicts the published positions of every U.S. agency that regulates radiation. The National Council on Radiation Protection says, "...every increment of radiation exposure produces and incremental increase in the risk of cancer." The EPA, Nuclear Regulatory Commission, Energy Department, National Academy of Sciences (NAS) and Health & Human services all say there

is no safe dose.

Chernobyl caused the permanent evacuation of 350,000 from within an 18-mile "exclusion zone" and elsewhere in Ukraine, Belarus and Russia.

Japan is limiting its evacuation to 200,000 from within a 12-18 mile radius, even though cesium – 137 was found in a village 25 miles from Fukushima in amounts over twice the evacuation standard used at Chernobyl. Surveyors found up to 3.7 million Becquerels per square meter—the abandonment standard used at Chernobyl was 1.48 million. Why pretend the consequences are so light?

Likewise, the often-repeated Chernobyl death toll from the United Nations' 2005 "Chernobyl Forum," projected 9,000 eventual deaths in Ukraine, Belarus, and Russia. This study has been lampooned and lambasted for not considering fatalities beyond those three republics. Only seven million people live in the



Chernobyl Nuclear Power Plant

area studied by the "Chernobyl Forum," yet about 600 million live in Western Europe and elsewhere where about two-thirds of Chernobyl's collective dose was deposited.

Author Alexey Yablokov argues, "There is no reasonable explanation for the fact that the [Chernobyl Forum] completely neglected the consequences of radioactive contamination in other countries, which received more than 50% of the Chernobyl radionuclides..." Yablokov's 2009 book *Chernobyl: Conse-*

quences of the Catastrophe for People and the Environment, estimates 985,000 Chernobyl deaths, at least 100,000 from among the 890,000 men used in clean-up teams.

Fukushima, is still releasing large amounts of radiation to the atmosphere and into the Pacific. As in Chernobyl, independent analysts have called for broader evacuations and stricter limits on food and water use. But a radiation emergency is like a war zone, and truth is the first casualty.

Frank's Europe Catholic Worker Photo Travelogue

by Frank Cordaro

This past April, Steve Jacobs - Columbia MO CW, Carmen Trotta - NYC CW and Frank Cordaro – DMCW did a three week speaking, sightseeing and visiting tour of three catholic worker communities in London and Germany with a three day stop in Ireland. I was gifted a plane ticket for my 60th birthday and talked Steve and Carmen into joining me. The primary reason for the trip was to see Ciaron O'Reilly.

Ciaron is the best known international Catholic Worker in the world! Born in Australia, with dual citizenship in Australia and Ireland. He is the only person to have done Plowshares witnesses on three different continents: North American (USA), Australia (Australia) and Europe (Ireland). His first Plowshares effort took place at a SAC base in Syracuse NY on a B52 bomber about to be deployed in the first Iraq war in 1991. After doing 18 months of jail time, Ciaron was deported from the USA. Thus the reason we have to leave the USA to visit. Google Ciaron O'Reilly - you'll not be disappointed.

What follows is a Europe Catholic Worker photo travelogue of some of the high points of our trip.



Photo #1: Arrested at 10 Downing St.

(LtoR) Frank Cordaro, Steve Jacobs and Ciaron O'Reilly managed to block the main entrance of 10 Downing St in London for 45 minutes before being arrested at the conclusion of the London C.W.'ers Good Friday Stations of the Cross in London. By far the high point of the trip for me. The fact that after we were arrested and escorted across the street and immediately released was icing on the cake.



Photo #2: This photo was taken the night of the day we flew into London in Ciaron O'Reilly's bedroom in the Guiseppe Conlon House after a general meeting about the CW movement in the USA and London with core members of London's urban and farm CW communities.

As stated in their wonderful web page LondonCatholic-Worker.org: "The London CW was brought together by the action of the Jubilee Ploughshares in 2000. Those who came together had long sensed the need for a Catholic Worker community of hospitality and resistance in the world's second imperial city. Our work is now made up by two houses of hospitality, a community café and a drop-in soup kitchen, and continue to focus our resistance on the 'war on terror', British nuclear weapons and the arms trade. We hope and pray others will be inspired and want to be part of our vision and our work." Add to the four urban projects; Guiseppe Conlon House, Peter's Community Cafe, Urban Table and the Dorothy Day House is the London CW Farm thecatholicworkerfarm.org. Steve and I spent the bulk of our time with these remarkable people doing remarkable work...



Photo #3: After Soccer Game Group Photo.

The Guiseppe Conlon CWers try to schedule at least one soccer game a week at a near by city park. "Everything I know of ethics, I learnt from football" Albert Camus - one of Ciaron's favorite quotes. The Guiseppe Conlon CW is an abandoned Catholic Church and rectory. It provides over night shelter for 21 homeless male refugees. These weekly soccer games help build community between the guests and the CWers. The community name sake, Guiseppe Conlon is an Irishman who along with his son and other family members were falsely accused, tried and convicted of a bombing in London during the 1970's and died in prison. The best way to learn about Guiseppe is to watch the movie "In the Name of the Father".



Photo #4: A Joe Black concert at Gareth Peirce's London Offices:

(LtoR) Carmen Trotta, Joe Black, Gareth Peirce, Ciaron O'Reilly, Frank Cordaro and Steve Jacobs. Ciaron arraigned an impromptu Joe Black concert at the law offices of Gareth Peirce. Gareth is one of England's most famous human rights attorneys. She has worked on many high profile human rights cases, known best for the over turning the Guildford Four and Maguire Seven convictions in which Guiseppe Conlon was convicted. She is currently working on a number of Guantanamo cases and the Bradley Manning & Julian Assange cases. Joe Black is an Irish folk singer who sang his "Guiseppe Conlon" and his "Welcoming" songs for Gareth and her staff. It was a magic moment.



Photo #5: Elvis Is In The House!

Through out our time in London Ciaron O'Reilly's room served as party central were small intimate concerts were held. This is a photo of Carmen Trotta doing his now world famous Elvis impersonation.



Photo #6: Scott Albrecht of the London CW Farm and Steve Jacobs in the back yard of the London CW Farm.

This is an idyllic place, perfectly suited for the hospitality it does. Situated on a working farm, the London CW rents half a farm house with five acres of land adjacent to a lake. They have a guest house, a hermitage, a large garden and green house. They do hospitality of refugee homeless women and their children. Check out their web page: thecatholicworkerfarm.org

Great folks to visit!



Photo #7: Brot & Rosen adult CW community members with Frank and Steve - visiting USA CWers. Frank and Steve spent three days in Hamburg.

Started in 1996 the Brot & Rosen CW community rent part of a former church community center with about 19 rooms and give hospitality to homeless refugees. At the moment there are six adults and five children living in the community. At the time of our visit they were just starting a community sabbatical to help refocus and renew their community's spirit and mission. What impressed me most about this community was that they were not taking a sabbatical out of desperate conditions but as a group of people who are truly a community willing to take the time to honestly look at themselves individually and communally to see if they can improve on the good work that they are doing. They are also a community that has only one male live in community member. Hat's off to Dietrich!

For more info on the Hamburg CW contact: Brot & Rosen. Diakonische Basisgemeinschaft, Fabriciusstraße 56, 22177 Hamburg. Tel. ++40 / 69 70 20 85



Photo #8: Special pre-talk supper at Kana Soup Kitchen with core CW members for Frank and Steve, visiting USA CWers.

Frank and Steve spent two days in Dortmund Germany. The Kana CW is 20 years old and today consists of 6 core members, with about 70 volunteers. They run the Kana Soup Kitchen and feed about 300 guests per meal four times a week and give out sleeping bags and blankets to the homeless. They also speak out politically for the needs of their guests and they join others in demonstrations and nonviolent direct actions for other peace and justice concerns. This was Frank's fourth visit to the Dortmund CW. Frank spoke and Steve sang at a public meeting at Kana Soup Kitchen.

For more info on the Dortmund CW contact: Kana CW, Mallinckrodtstr 114, D-44145 Dortmund, Germany

Phone: +49-(0)231839853 - Bernd Büscher

BerndBuescher@web.de www.kana-suppenkueche.de



Photo #9: Steve Jacobs and Frank Cordaro holding banner in front of the famous Dublin General Post Office, site of the 1916 Easter Rising, for a weekly vigil. We spent three days in Dublin. Frank and Ciaron giving talks and retreats and Steve played guitar and sang.



Photo #10 Good Friday Stations of the Cross procession in London. Lead for London CW Fr. Martin Newell and followed by Sr Susan Clarkson of the Oxford CW.

The Hope of Easter and a Disarmed World

by Art Laffin

(Excerpts from a talk by Art Laffin at Midwest Catholic Worker Faith and Resistance Retreat, April 30, 2011, Kansas City)

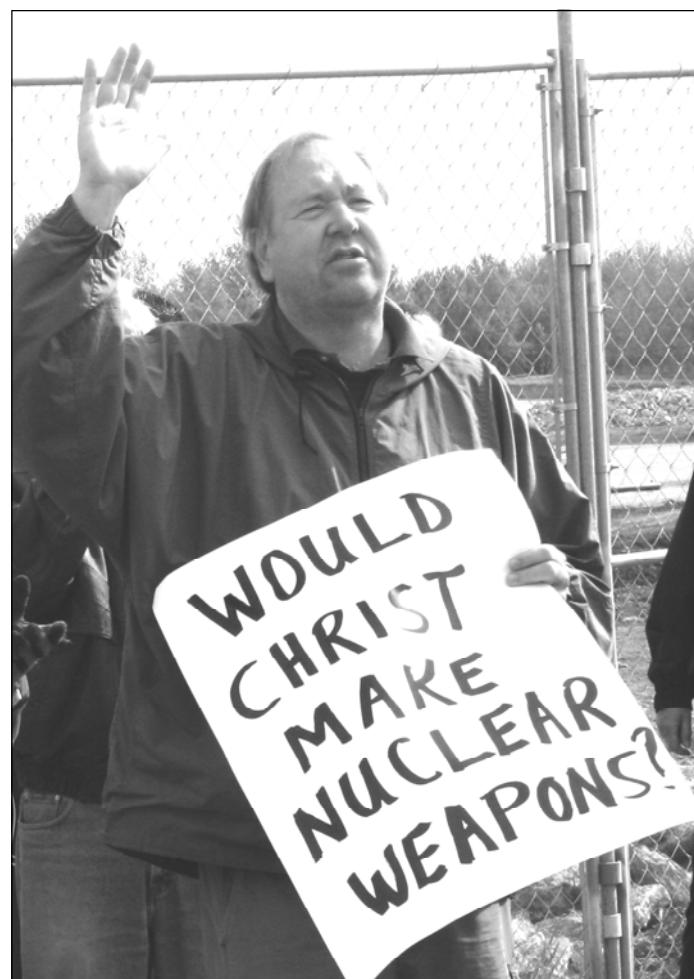
The Resurrection was Jesus' ultimate act of resistance to empire.

Bill Wylie-Kellermann writes: "The chief priests and the Pharisees asked Pilate's troops to guard the tomb. Pilate does so and authorizes them to set the seal. The seal over Jesus' tomb was a legal seal... To move the stone and break the seal is a civil crime. The RESURRECTION IS AGAINST THE LAW... When the seal is broken in the resurrection, it stands among the signs that the power of the powers (death in all its forms) has been broken. The dominion of political authority... and imperial authority has been cut to the heart..."

Despite all that the powers did to cover-up the Resurrection, the risen Jesus has forever triumphed over the powers and principalities of this world.

In the Emmaus story we find more clarity about the implications of the Resurrection for all disciples. Wes Howard Brook, in his watershed new book titled: *Come Out My People--God's Call Out of Empire in the Bible and Beyond* writes: "Before the experience of the risen Jesus, the disciples and -- and the city--are in the dark. Afterwards, (on the road to Emmaus) several of the disciples who Jesus appears to, have their minds opened to understand. The verb "to open" is repeated three times in Luke 24. Ched Myers notes that it implies Jesus opening "faculties of perception that have been shut down by empire." First, in LK 24:31, we hear that at the breaking of the bread in Emmaus, the disciples, "eyes were opened" and they recognized him." That is step one: seeing the risen Jesus in one's midst. Second, in the next verse, they say, "Were not our hearts burning within us while he was talking to us on the road, while he opening the scriptures to us?" That is step two: experiencing the fire of the Scriptures being "opened" by the Risen One. Finally, step three is the opening of minds to understand the scriptures."

At the heart of the Emmaus story the Risen Jesus is the judge of which is truly God's word. The disciples, responding to Jesus, share their experience, based on the religion of empire that hoped for a military victory over the Romans, inspired by



Art Laffin at Midwest Resistance Gathering.

the Maccabees' victory over the Seleucids. But that dream has been dashed: "we had been hoping that he was the one to redeem Israel." (vs. 21).

Jesus begins the process of turning their scriptural understanding inside out. (vs. 25) "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures."

Wes Howard Brook writes, "The Risen Jesus provides the only reliable hermeneutical key to Christian interpretation of the bible....Jesus was raised from the dead by the power of God and continues to live in and through the community of his followers. Any attempt to make sense of Jesus and the New Testament apart from a deep abiding trust in the truth of this statement is doomed to fail...The further one walks on the discipleship path into Christ the clearer the Word becomes."

This clarity of what it means to follow Jesus is powerfully evidenced in the words of martyred Archbishop Oscar Romero when he declared: "Easter is itself now the cry of victory. No one can quench the life that Christ has resurrected. Neither death nor all the banners of death and hatred raised against him and against his church can prevail. He is the victorious one!"

Just as he will thrive in an unending Easter, so we must accompany him in a Lent and a Holy Week of cross, sacrifice, and martyrdom. As he said, blessed are they who are not scandalized by his cross."

Through his Cross and Resurrection, Jesus inaugurated a new nonviolent history for humankind. For the first three centuries, Christians followed the example of the nonviolent Jesus, refusing to worship the emperor and refusing military service.

Maximillian, who was beheaded in 295 said: "My service is to my God. I cannot be a soldier for this world. I am a Christian."

However, the Christian stance toward nonviolence changed during the time of Constantine. The just-war theory then became the official teaching of the church, and ever since, Christians have been killing each other and killing other children of God.

Violence, killing and war are incompatible with the commands of Jesus. To kill another human being is to kill what has been made in God's image -- for we humans are all created by the same God. Jesus calls us to love our enemies, not demonize, bomb and kill them! Jesus instructs his followers to proclaim liberty to the captives and freedom for all who are oppressed, to practice unconditional love, forgiveness and reconciliation, to put away the sword and to give our lives as He did on the cross, rather than to kill.

Yet our blindness as individuals and as a church to

Jesus' way of nonviolent love has led to the creation of a culture that sanctions violence, killing, and genocide and glorifies war.

Prior to Jesus' ascension into heaven, in the Gospel of Luke, Jesus promised the disciples that they would be baptized with the Holy Spirit. "When the day of Pentecost arrived the apostles were all gathered in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire appeared among them... All of them were filled with the Holy Spirit." (Acts 2:1-4) Thus the disciples, radically transformed, take to the streets boldly proclaiming the good news of Jesus. As the believing community grew, the religious and political powers felt threatened. Hence the persecutions began. Despite the many attempts to crush it, the discipleship community remained faithful and the church flourished.

What would happen if we truly availed ourselves of the transforming power of Easter and Pentecost? What would the church and our world look like if our hearts were burning with the same kind of faith that the apostles experienced on the road to Emmaus and after Pentecost? The time has come for us as people of faith to open our hearts anew to the life-giving power of the Holy Spirit and the nonviolence of Jesus. It is time to repent of our complicity in the culture of violence, and to renounce our obedience to a war-making empire.

Dan Berrigan reminds us that "our plight is very primitive from a Christian point of view. We are back where we started. Thou shalt not kill; we are not allowed to kill. Everything today comes down to that-everything." Thus, the choice for us today is: Do we chose the Gospel of Jesus Christ or the Gospel of Empire?

Dan writes: ++ Ideologies of "the nations," political or economic arrangements however enlightened or "democratic", can never be equated with the Realm of God." ++ The just war theory is a cruel oxymoron. War, no matter its provocation or justification, is of its essence and nature, supremely unjust....We are done with that theory forever. ++ The ethic of Jesus is distrustful of any theory or praxis of social change that does not exact risk and sacrifice. ++ There is no cause, however noble, which justifies the taking of a single human life, much less millions. ++ The No to state uttered by the unarmed Christ is vindicated in His resurrection. Of this, the

world can never be a witness. ++ Witness of the resurrection was a title of honor, self-conferred by the twelve apostles (see Acts 1:21-22) the apostles were called to take their stand on behalf of life, to the point of undergoing death, as well as death's analogies--scorn and rejection, floggings and jail. ++ Incomparably the greatest of these (teachers) is Jesus, who for His part took bread, broke it and said, "This is my body, given for you." Then he took a cup and said, "This is My blood, given for you."

The ethic of the body given, of the blood outpoured! The act led straight to the scaffold and to that "beyond" we name for want of a better word, resurrection... We have not, in this century or any other, improved on this.

Moreover, being equally fearful of living and dying, we have yet to experience resurrection, which I translate, "the hope that hopes on." ++ A blasphemy against this hope is named deterrence, or Trident submarine, or star wars, or preemptive strike, or simply, any nuclear weapon.

These are in direct violation of the commandment of Jesus... That is why we speak again and again of 1980 and all the Plowshares actions since, how some of us continue to labor to break the demonic clutch on our souls of the ethic of Wars, of wars and rumors of wars, inevitable wars, just wars, necessary wars, victorious wars, and say our "no" in acts of hope. For us, all these repeated arrests, the interminable jailings, the life of our small communities, the discipline of nonviolence, these have embodied an ethic of Resurrection."

Violence and war will end when we recognize that we are all sisters and brothers, that under no circumstance can we kill. Disarmament and the abolition of weapons -- from handguns to Drones to nuclear warheads -- will occur when we disarm our hearts of fear and violence and refuse to fund and support in any way the making of weapons. If we as individuals and as a church can be filled with the hope of Easter and radically embrace Jesus' way of nonviolent love, God's reign of justice, peace and jubilee can and will be established. But it will not come without great sacrifice and a willingness to change our lives and place our complete trust in God.

Let us, as Catholic Workers, pray for and encourage each other to persevere, to be faithful to the promises of Christ as we strive together to practice Resurrection and create a disarmed world. For the reign of God is at hand, right here, right now!!!

Don't Beam Me UP!

by Renee Espeland

Osama bin Laden's role in the events of September 11, 2001 is not mentioned on the FBI's "Ten Most Wanted" poster. On June 5, 2006, author Ed Haas contacted the Federal Bureau of Investigation headquarters to ask why, while claiming that bin Laden is wanted in connection with the August 1998 bombings of US Embassies in Tanzania and Kenya, the poster does not indicate that he is wanted in connection with the events of 9/11. Rex Tomb, Chief of Investigative Publicity for the FBI responded, "The reason why 9/11 is not mentioned on Osama bin Laden's Most Wanted page is because the FBI has no hard evidence connecting bin Laden to 9/11." Tomb continued, "Bin Laden has not been formally charged in connection to 9/11." Asked to explain the process, Tomb responded, "The FBI gathers evidence. Once evidence is gathered, it is turned over to the Department of Justice. The Department of Justice then decides whether it has enough evidence to present to a federal grand jury. In the case of the 1998 United States Embassies being bombed, bin Laden has been formally indicted and charged by a grand jury. He has not been formally indicted and charged in connection with 9/11 because the FBI has no hard evidence connecting bin Laden to 9/11." Haas pauses to ask the question, "If the US government does not have enough hard evidence connecting bin Laden to 9/11, how is it possible that it had enough evidence to invade Afghanistan to 'smoke him out of his cave'?"

[Reader: are you getting this? Osama is not charged with 9/11, Beam me up Scotty]

Michael Scheuer, the former chief of the Central Intelligence Agency's (CIA's) Osama bin Laden unit, told the U.K. *Daily Telegraph* in a recent interview he was prevented from capturing Osama bin Laden on at least 10 separate occasions. A Senate investigation from 2009 explained some of the details in its summary; "the review of existing literature, unclassified government records and interviews with central participants underlying this report removes any lingering doubts and makes it clear that Osama bin Laden was within our grasp at Tora Bora," the Senate report concluded. More than a few other reported examples of bin Laden being deliberately allowed to escape by senior

officials in the United States and other governments have surfaced over the last decade. But according to the current version of President Obama's ever-changing narrative, the terror leader was finally shot through the head by U.S. forces after being found unarmed at a hideout in Pakistan. His body was then supposedly dumped in the ocean for unknown reasons. Even now, the Obama administration and the United Nations are backing an insurgency in Libya against its dictator Moammar Gadhafi, where certain leadership elements are known to be affiliated directly with al-Qaeda and related groups.

[Reader: Osama's whereabouts was known throughout—he was charged with a prosecutable crime and deliberately not apprehended, Beam me up Scotty]

The government [read: the Obama administration] has "kill lists" of individuals suspected of terrorism, including U.S. citizens, who are being targeted for death outside of zones of armed conflict, without charge, trial, or conviction. Individuals are added to the lists, which are maintained by the CIA and a covert unit of the U.S. military called the Joint Special Operations Command (JSOC), following executive determinations that secret criteria are satisfied, and left on the lists for months at a time.

Under the Constitution and international law, individuals must be afforded due process and convicted for a capital crime before they may be executed by the state. In extremely narrow circumstances, judicial process is not required if an individual poses an imminent threat of death or serious physical harm to others, and lethal force is a last resort to address the threat. A targeted killing policy in which names are added to kill lists after a bureaucratic process and remain on the lists for months is clearly not limited to addressing imminent threats or using lethal force as a last resort, and goes far beyond what the law permits. By substituting its own bureaucratic process for the due process required by the Constitution and international law, the executive is assuming the role of judge, jury, and executioner. Furthermore, without oversight, we can have no assurance that the people the U.S. government targets to kill will be individuals who present an actual threat to the country. Indeed, over the last decade, our government has repeatedly labeled men terrorists



only to find later – or to be told by a federal judge – that the evidence was overstated, wrong, or non-existent. If we invest the government with the unchecked authority to impose death sentences on people who have never been convicted or even charged with a crime, it is not just conceivable but inevitable that innocent people will be executed. [ccrjustice.org]

[Reader: The government cannot just decide to kill whom-ever it wants, anywhere it wants, whenever it wants—targeted assassinations are not legal—criminal prosecution is the proper course of action, Beam me up Scotty.]

"A man is considered a fighter whether he carries a gun or pays taxes to help kill us. So when they say bin Laden kills civilians, who are they killing in Palestine? Children. Our aim is that every American man is an enemy whether he kills us or pays taxes to kill us. The U.S. has a double standard...75 percent of the American people support Clinton hitting Saddam Hussein. It is a nation where the president's rating goes up when he kills civilians." —Osama bin Laden, June 10, 1999. Death toll of the Sanctions imposed upon Iraq... Unicef: 500,000 children including sanctions, and collateral effects of war children under 5 years of age are dying at more than twice the rate they were ten years ago (As of 1999.) A November 1996 report from former U.S. Attorney General Ramsey Clark: 1.5 million (includes sanctions, bombs and other weapons, depleted uranium poisoning.)

[Reader: Civilian deaths are a matter of course in U.S. policy, (2011) Number Of Iraqis Slaughtered In US War And Occupation Of Iraq: "1,455,590"; Number of U.S. Military Personnel Sacrificed (Officially acknowledged) In U.S. War And Occupation Of Iraq: 4,777; Number Of Interna-

tional Occupation Force Troops Slaughtered In Afghanistan: 2,515 justforeignpolicy.org; Afghanistan and Pakistan is at least 15,000 civilian casualties. Beam me up Scotty.]

Capturing Osama Bin Laden was never the actual reason the U.S. and Britain invaded Afghanistan. Gaining strategic and territorial access to the huge reserves of natural gas and energy in the Central Asian countries of Turkmenistan, Uzbekistan, etc., then linking a pipeline from those reserves through business friendly Pakistan to the Indian sub-continent, and through the twisted arm of Iran and annexed Iraq to connect with the Persian Gulf to the west in order to prop up certain allies of multi-national corporations competing on the 'free' and 'open' market - that was the point of the invasion of Afghanistan, and later Iraq. Moreover, by any reasonable definition or interpretation of any national or international law, these are not viable excuses to justify war. They are crimes against humanity, and wars of aggression.

[Reader: Osama is not charged with 9/11, Osama's whereabouts was known throughout and he was charged with a prosecutable crime and deliberately not apprehended, targeted assassinations are not legal—criminal prosecution is the proper course of action, Osama bin Laden is correct in pointing out that civilian deaths are a conscious and strategic matter of course in U.S. policy, Corporate profit and thievery are motivations behind all these unconstitutional wars of aggression which are serious crimes against humanity according to any number of laws and treaties. Beam me up Scotty.]

In China Mieville's book *Kraken* there is a desperate hunt for a missing squid—

stolen from a museum and worshiped by some, considered divine in some form or other by many. In the process of investigating just whom it was that made a gigantic pickled squid disappear out of thin air, many factions of "super naturals" are conniving against each other while simultaneously incredulous and ignorant as to who could possibly possess the skill necessary to pull this off. Simon was a "beam er." Like from *Star Trek*. It is finally determined that Simon is responsible—(a rotting, insane, stinking, shell of a man) surrounded as in need of an exorcism—"en-cauled, coronated with whispering figures. They fleeted in and out of visibility, made of dark light... They moved around the room, they crooned, they hooted in faint lunatic imitations of speech. Every one of them looked just like Simon. Each was him, staring in hate...Beam it up? What you done is ripped a man apart then stuck his bits back together and made them walk around. He died. Get me? The man's dead. And the man at the other end only thinks he's the same man. He ain't. He only just got born. He's got the other's memories, yeah, but he's newborn. That *Enterprise*, they keep killing themselves and replacing themselves with clones of dead people. That is some macabre shit. That ship's full of Xerox copies of people who died... The Kraken. Tips him over the edge. You know how many years Simon spent beaming in and out of places, 'getting coordinates,' beaming out with merchandise? You get me? Do you know how many times he's died?...That man sitting there was born out of nothing a few days ago when he got the Kraken out. And this time, when he arrived, all the he's

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Midwest Catholic Worker Faith & Resistance Retreat and Witness in Kansas

By Frank Cordaro

This year's Midwest CW Faith & Resistance Retreat "The Hope of Easter and a Disarmed World" held in Kansas City, Missouri at the De La Salle Education Center from April 29—May 2, 2011 was a spirit filled, resurrection event for all who attended!

The Retreat:

Friday night began with supper, introductions and the showing of the movie "Forgotten Bomb" by Bud Ryan.

Saturday morning, Art Laffin from the Dorothy Day CW in Washington, DC set the tone and theme for the retreat with his talk "The Hope of Easter and a Disarmed World" [Excerpts on pages 5 and 8].

Art's inspiring talk was followed by a presentation by Jay Coghlan of Nuke Watch New Mexico. Jay gave the history and story behind the two Nuke Weapons Parts Plants in KC – the old plant and the new plant being built. A sad and dark history begging for the light of truth and spirit to set the KC area aright.

Saturday afternoon was taken up with workshops that



53 CW'ers and friends encircling security truck and blocking entrance. Photo by Jim Hannan.

Folks then returned to the De La Salle Education Center for a liturgy. The rest of the day was spent planning the witness and demonstration the following day at the nuclear construction site.

The whole retreat was filled with prayer time, singing and socializing—as is the custom of any of our Midwest Catholic Worker gatherings.

The Witness:

At 8:15 a.m. on Monday, May 2nd over 160 people gathered at the main entrance of the new Nuke Weapons plant. The witness started with a street theater piece satirizing the "Religion of the Bomb," followed by an ecumenical liturgy of transformation and an act of "Gospel

City municipal bonds—which should be spent on social uplift—is being spent on building this plant. We lament the health risks posed by this plant to its workers and the people and environment of Kansas City. We have hope for the conversion of this plant—we imagine a rebirth where this site would provide beneficial, peaceful and green jobs, such as solar and wind energy jobs. We support the local ballot initiative of the KC Peace Planters and other efforts for disarmament."

En masse the whole group moved onto the drive and blocked a security pick up truck that closed the gate to the entrance to the work site before the protesters reached it. After about 10

state," 32 were from the home state of Missouri and 17 of them from the KC area. A July 19 court date was assigned on all citations.

Post arrest and jail time:

Those arrested were cuffed (until the police ran out of cuffs) and escorted off the drive and into a separate location on site until the KC Police Arrest School Bus arrived to take us down to the KC police station to be booked and held. The Police bus had to make two trips. We were all booked and processed on the 8th floor of the KC Police Station and put into two holding cells, one for the men and one for the women. This process took about four hours. It was not until 7 p.m. that we were informed that people could bond out for \$100 or wait until later on that evening to be released on a PR signature bond. Since by law the city could only hold a person up to 20 hrs without seeing a judge before they had to be

released on a PR signature bond, because the trespass offense we were being charged with, was a petty misdemeanor charge. Five people chose to bond out and the rest of us waited until the mandatory release time.

For the men and women locked up in the KC Police holding cells, the hours spent together were perhaps the best learning experience of the whole weekend. The bars were real, the cement was hard, the baloney sandwiches stale. It was just a dip into the world of urban jails where KC's poor and colored people are housed and justice is so badly served. That both the men in our holding cell and the women in theirs were all together was a rare thing for such actions. This gave us hours to discuss, tell stories and share experiences. It was an extended workshop on doing time and being community in a hard place. By 5:30 a.m. everyone was set free except five people who had standing warrants out for our arrest because of not paying past fines and court cost from previous witnesses at the KC nuke weapons plant site. The five were: Eric Garbison and Josh Armfield of the Cherith Brook CW in KC, Steve Jacobs of the Columbia MO CW and Ed Bloomer and Frank Cordaro of the Des Moines CW. During the 9 a.m. morning TV court the Judge gave all five 60 to 90 days to pay their past due fines and set us free with a signature bond. We were not



Ed Bloomer, unknown, Susan Hannan, Megan Felt and Ethan Hughes. Photo by Jim Hannan.

included: "Nonviolence 101", "Green Jobs", "Sick KCP Workers", "Possibility Alliance", "Bradley Manning", "Gospel Obedience", Jay Coghlan & more on the history and story of the nuclear weapons industry, "Integral Nonviolence", "Fukushima & Chernobyl", "Borders Within & Without" and the KC area stop the nuke plant petition campaign.

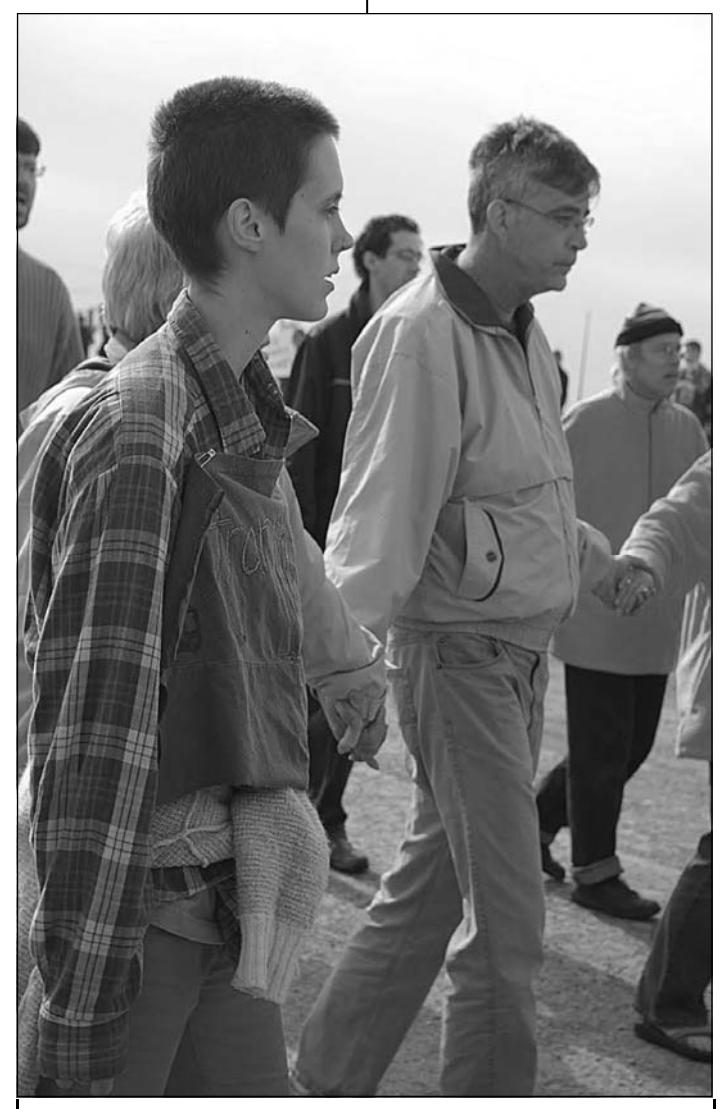
Sunday morning started with a visit and prayer served on site at the entrance of the plant, next to the bill board that reads "Future home of NNSA—National Nuclear Security Administration Campus."

Obedience," also known as nonviolent direct action.

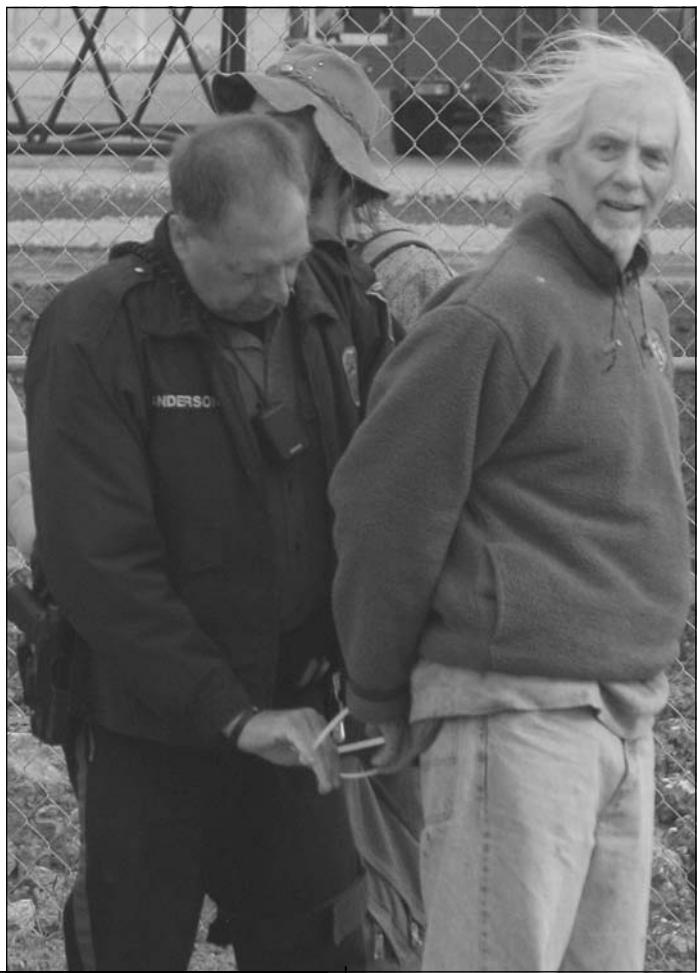
Before moving on to the main drive to block the only entrance to the work site, the following statement entitled "Transformation, Not Annihilation: No Nukes" was read: "The spirit of Easter has brought us together in hope—hope for life over death. We are here to call for the conversion of this plant from an instrument of war to an instrument of life... We lament this, the first new nuclear weapons production plant in 32 years, which will continue to make 85% of the non nuclear parts for nuclear weapons. We lament that over \$815 million of Kansas

minutes of joyful singing and prayer the KC police warned all on the drive that if they chose to remain on the drive they would be arrested.

Henry Stoever, the legal observer explained what was happening and soon after that the KC police began to arrest those left on the drive blocking the gate and entrance to the site. In all 53 people were arrested and charged with criminal trespass, a KC City ordinance that has the maximum penalty of 6 months in jail, a \$500 fine or both. Contrary to what was reported in the Kansas City Star newspaper that "most of the people arrested were from out of



Megan Felt and Charles Carney. Photo by Joshua McElwee



Dan Hughes busted.
Photo by Jim Hannan.

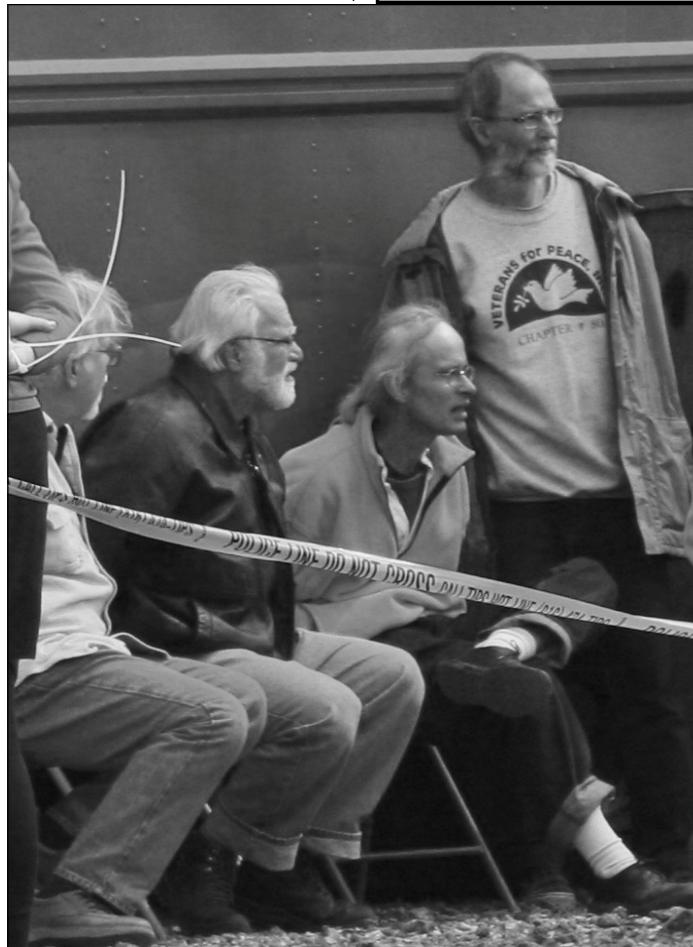
allowed to say anything to the TV judge. The judge did not look any of us in the eye. She essentially pushed the issue of our refusing the pay any fines and court cost down the line to a future time. All five of us were out of jail by 11:30 a.m.

A legal defense committee is being formed. With so many co-defendants it is certain that a variety of responses will be made throughout the court and trial process.... more info and ways to help and show support will be forth coming. Stay tuned... For the time being if you would like more info and day to day updates contact: Frank Cordaro - for the KC Peace Planters Defense Project"

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List of 53 arrested:
AZ: John Heid -
Tucson CW / IA: Megan Felt DMCW, Dan Hughes – DMCW, Frank Cordaro – DMCW, Ed Bloomer – DMCW / IL: Amy Nee - Chicago CW, Jerica Arenis - Chicago CW, Chantal deAlcuaz - Chicago CW, Bro Dennis Murphy- Chicago CW, Jamie Zwijack - Chicago CW, Allison McGillivray - Campaign CW, Sam Yergler - Campaign CW / MN: Greg Boertje - Duluth CW, Daniel Wilson - Winona CW, Michael Abduo - Winona CW, Mike Leutgeb Munson - Winona CW, Diane Leutgeb Munson – Winona CW, Nikki Fleck – Minneapolis/ MO: Rachael Hoffman - KC CW,

Mark Bartholomew - KC CW, Gina Cook—KC CW, Robyn Haas - KC CW, Josh Armfield - KC MO, Eric Garbison - KC CW, Jodi Garbison - KC CW, Nick Pickrell - KC MO, Bro Louis Rodeman -KC CW, Mary Cecile Breen - KC CW, Micah Waters - KC CW, Elisabeth Rutschman - KC CW, Sr. Theresa Maly - KC CW, Sharon Hannah - KC MO, Ron Faust - KC MO, Christian Soulufre - KC MO, Adrienne Matlock - KC MO, Steve Jacobs - Columbia CW, Britt Hultgren - Columbia CW, Teka Childress - St Louis CW, Miranda Duschack - St Louis CW, Katie Cushwa St Louis CW, Megan Heeney - St Louis CW, Karah Leibovich - St Louis CW, Carolyn Griffith - St Louis CW, Sarah Latham -



Steve Jacobs, Frank Cordaro, John Heid and Greg Boertje-Obed. Photo by Jim Hannan.

St Louis CW, Crissy Kirchhoefer - St Louis CW, Braden Tobin- St Louis CW Mark Becker, Ethan Hughes, JR (Gary) Christ and Karen Ram - Possibility Alliance, LaPlata / PA: Dylan Rooke - Pittsburgh CW / Wash DC: Art Laffin - Wash DC CW / WI: John LaForge -

Over 120 people attended the retreat at some point or other, a good many from the KC area. Representatives from 20 different CW communities attend.

AZ: Tucson - Casa Mariposa CW / IL: Chicago – White Rose CW, Chicago - Sue Casa CW, Chicago – St Francis CW, Champagne - St Jude CW / IN: Bloomington CW/ IA: Des Moines CW, Maloy - Strangers and Guest CW, Farm, Ames - Mustard Seed CW Farm, La Motte - Hope CWFarm / KS: KS City – St Lawrence CW / MN - Winona CW, Duluth CW / MO: Columbia CW, KS City-Holy Family CW, KS City – Cherith Brook CW, St Louis CW / South Dakota: Yankton - Emmaus House / TX: Austin - Mary House CW / WI: Milwaukee - Casa Maria CW / Wash. DC - Dorothy Day CW

Previous Midwest CW Resistance Retreats:

2010- Works of Mercy vs Works of War - Chicago IL
2009 - Blackwater N IL - Stockton IL
2008 - Immigration - KC MO
2007 - ROTC - Notre Dame, South Bend IN
2006 - Military Recruitment - Columbia MO
2005 - Alliant Tec - Mpls MN
2004 - STRATCOM - Omaha, NE
2003 - Boeing & Monsanto - St Louis, MO

Don't Beam Me continued from page 9

who died before were waiting. And they were pissed off. They want revenge. Who killed the Simon Shaws? Simon Shaw is who. Time and again... It's hardly fair, he's the only one of the whole lot of them who hasn't killed anyone; he only just got here. It's them who killed each other... Yeah, but he's the only one of them living, and that anger's got to go somewhere. They ain't the most logical things. That's why Simon's being haunted by Simons. Poor bastard... Billy stared at Simon's angry dead selves. Did Simon feel the guilt they laid on him, the culpability for countless unintentional suicides? What an original sin."

Ched Myers writes, "If a representative analogue for sin in a Third World context is *oppression*—the inability to say yes to life because of deprivation and injustice—then a corresponding First World analogue may well be *addiction* as the inability to say no because of captivity to pathological desires. "Empire," wrote historian William Appleman Williams, "is the child of an inability or unwillingness to live within one's own means; empire as a way of life is predicated upon having more than one needs" (1980:31). An apt biblical metaphor for this condition might well be the alternative account of the manna story found in Numbers 11. Indeed, addiction is a kind of deadly "too muchness," in which we hoard the gifts of creation and overconsume in defiance of Exodus 15's express instruction to limit consumption based on need and to distribute the goods equitably (see Myers, 1998). The Numbers version of the manna tale captures perfectly the "plague": in our anxiety over the possibility of scarcity and our lust for gratification, we gorge ourselves to death (Num 11:34). Yet today it is the poor who precede us to the "graves of craving" that our addictions have dug."

Every time Simon beamed in to steal something he killed himself. He did himself in when he tried to steal God. Baptism for Christians is an odd sort of intentional death where one is reborn into a Jubilee existence—a reorienting as it were to live in this world as a visiting alien life form from planet "reign of God" where if it even exists—money is a medium of exchange, the second coat in our closet, the spare room in our home, a place at our table belong to those who go without. We do not die to this world in a way where we are *ripped apart* and our bits are stuck back together. We do not become

a clone of a dead person as on the *Enterprise*. This is what happens with each repeated suicide—"beaming"—into the policies of greed, corporate profit, militarism, and empire.

On the day that the "news" papers had the headlines that Osama bin Laden had been assassinated, I felt so much sadness and anger—(a rotting, insane, stinking, shell of a woman) surrounded as in need of an exorcism—enclosed, corralled with whispering figures. They fleeted in and out of visibility, made of dark light... They moved around the room, they crooned, they hooted in faint lunatic imitations of speech. Every one of them looked just like ME. Each was ME, staring in hate... Where did my baptism go... Poor bastard that I am... I stared at my angry dead selves. I felt the guilt they laid on me, the culpability for countless unintentional suicides. What an original sin... I hate to call you too, dear Reader, a poor bastard, and yet I am, for Osama bin Laden is correct in saying that whether we kill, or pay taxes to kill, we are killers. If we consume based upon the sweat of another's brow while they are robed of a just return for their work—we are "beamers." I want my citizenship on planet "Reign of God" reinstated. "Jesus taught us to take suffering upon ourselves rather than inflict it upon others, and He calls on us to fight against violence with the spiritual weapons of prayer, fasting, and noncooperation with evil. Refusal to pay taxes for war, to register for conscription, to comply with any unjust legislation; participation in nonviolent strikes and boycotts, protests or vigils; withdrawal of support for dominant systems, corporate funding or usurious practices are all excellent means to establish peace." – The Aims and Means of the Catholic Worker Movement

I will reenergize and reaffirm my commitment to use these spiritual tools to heal the MEs that are haunting me—understanding that "Success" is not a name of the Creator and an ongoing and repetitive thirst for justice is no more a failure than the ongoing thirst for water.

[Reader: *What do you want? What will you do to get it?*]

If we are seduced by the big payoff and try to steal God—we will indeed do ourselves in! I do not want to "beam up or down" any more!

Des Moines Catholic Worker
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The voice of the Des Moines Catholic Worker Community

June, 2011

Volume 35, No. 2

The Des Moines
 Catholic Worker:
 Summer 2011
 Style

Bottom Row L-R:

Frank Cordaro,

Bri Stadtlander,
 Ben Lempka

Second Row:
 Caylan Cordaro,

Greg Schmick,
 Elizabeth Schmick,

Al Burney
 Third Row:
 David Goodner,

Megan Felt,
 Norman Searah

Top Row:
 Renee Espeland,
 Bob Cook,
 Ed Bloomer,
 Dan Hughes

<i>How you can help...</i>						
Prayers and Love	Food	Health and Hygiene	House- hold Supplies	Clothing and Bedding	Volunteers	\$Cash Money\$
Without your prayers and goodwill, noth- ing happens.	Fruit Vegetables Dry Beans Brown Rice Whole Wheat Pasta Rolled Oats Meat and Fish Milk Cheese Butter Sugar and Honey Coffee Juice (sugar free) Salt and pepper Salad dressing Soups and Stews Peace and justice books and videos	Tylenol Ibuprofen Multi Vitamins Antibiotic Ointment Band-Aids Feminine Hygiene Items Disposable Razors Shaving Cream Shampoo Conditioner Lotion Deodorant Toothbrushes Toothpaste Toilet Paper Lip Balm Diapers Baby Formula Towels bags	Bleach Laundry De- tergent Dish Soap Murphy's Oil Soap Pinesol Trash bags Brooms Rugs Candles Energy- efficient light bulbs Aluminum Foil Plastic Wrap Sandwich and freezer bags	Underwear Socks T-shirts Sweetshirts Hoodies Coats Sleeping Bags Blankets Pillows	Individuals and work crews for hospitality (serving food, clean- up); cleaning and general inside and outside maintenance.	Cash donations are essential to pay taxes, utilities, repair and mainte- nance, purchase supplies, fund resistance actions, jail solidarity, com- munity gardening and off-grid projects.

House Repairs
 With four old houses, there are plenty of projects large and small. We
 invite do-it-yourselfers—individuals or groups—with skills in carpentry,
 plumbing, painting, electrical, etc. to come in, look over our housing
 needs, and choose a project. Bring your own tools if possible.

Donations are gratefully
 accepted on Tuesdays, Thurs-
 days, Fridays, and Sundays,
 3-7 pm at the Digman House,
 1310 7th Street, Des Moines.

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 the Berrigan
 House
 Library.